

THE
SABBATH SCHOOL VISITANT.

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SUNDAY SCHOOL CONCERT.

THE Concert for February was attended in this place as usual. The Vice President of the Society read a chapter of St. Paul, after which, some remarks were made respecting the zeal of the Apostle as a minister of Jesus Christ.—It was a *passion* for his work. To excel, a missionary must have a passion for missions; a painter must have a passion for painting; a musician must have a passion for music: By this is meant a commendable enthusiasm, which enables men to magnify the dignity and importance of their respective vocations, and to pursue their object under every discouragement, till they have completely obtained it. It was this passion which shone with distinguished lustre in Henry Martyn; and it is this passion for his benevolent work which becomes every Sabbath School Teacher. If he possess it, he will be like Columbus in his search after a new world, against the ridicule of Europe, the ingratitude of Ferdinand and Isabella, and the mutiny and treachery of his companions. Let a Sabbath School Teacher have this passion, and he will not be discouraged by the dulness of his scholars, the ingratitude of the parents, or the indifference of his fellow-laborers; nor leave the school, because he cannot in every particular have it conducted according to his own wishes. His passion for his work, will induce him at once to forego his own opinions rather than abandon it. No difficulties will be too great for him to encounter, in the pursuit of an object which engrosses his whole soul.

The effects of this holy enthusiasm would be glorious. It would lead a teacher to be preparing through the week for his duties on the Sabbath. He would come to them as a hungry man comes to a meal of victuals. His instructions, flowing from a mind and heart all alive to their importance, would fall with power upon the children, and take deep root in their souls. His pupils would love him as a friend, respect him as a parent, confide in his counsel, and bless him while they live.—Several remarks were made, showing how this passion may be obtained. It was by thinking much upon the subject, praying for it, and exerting ourselves daily with regard to it. All this may be done, and not interfere with one's other business. Every day should yield some tribute to the interests of the school.

Many other remarks were made upon this subject, by the teachers, which we have not time at present to give. The teachers felt its importance, and seemed in some degree to possess the passion.

From the American Sunday School Magazine.

CORRESPONDENCE.—*Letter from New-York to the Editor.*

"Glad tidings" of Sabbath schools, break upon us from every side, and all truly engaged in this blessed cause (which is the Lord's own) cannot but look up with encouraged hearts when they survey the events of the past Sabbath school year, and trace the mercies by which such institutions have not only been supported, but greatly extended. What has not been wrought through the care and goodness of divine Providence, who has truly proved to this cause "a sun and a shield?" The mercies of a year, how great is the sum of them!—More has been accomplished in their favor, than at any former period since the institution of Sabbath schools in America. We find numerous religious papers, extensive in their circulation, devoting a liberal portion of their columns, to Sunday school intelligence, facts and anecdotes, well calculated to arouse to action the Christian mind, that too long seemed indifferent to this precious portion of the Lord's vineyard. Many also of our Christian Magazines give place to this interesting, but hitherto neglected subject. New efforts have been made, highly beneficial to Sunday schools, by tract societies and others, for the more extensive circulation of juvenile publications of the purest kind. A "Sunday School Magazine" has been established and is in successful operation. "The Sabbath School Visitant" of Utica, is extending its pleasing influence far beyond the limits of their schools, and two Sunday Scholars' Magazines are published monthly. Many improvements in plans of instruction, and facilities of teaching have been introduced. Unions formed of smaller Sabbath school associations in the different States, and an auxiliary Bible Society founded at New-York, for supplying Sunday schools—and last, and greatest among the mercies of the past, a National Sunday School Union founded, and with a Monthly Concert of Prayer in favor of Sunday schools! Such are the rich fruits of a single year. Let Sunday school teachers, each, echo the praise of their God, saying "what hath the Lord wrought," and "hitherto he hath helped." Though an esteemed and useful laborer⁸ has been removed, by his mercy the Lord has raised up many new friends, devoted to his cause; and constrains many to estimate truly these their privileges and mercies. The interest of Sabbath schools among us in this city, and indeed through our whole state, certainly revives; for I have heard of many new schools recently established in various places, one of them under the superintendence of the pastor. Our friend P——, of Utica, writes me, they have adopted the beautiful plan of scripture instruction by select lessons, and that the "Teachers' Bible Class already comprises fifty members. Several schools in our city are following the same admirable plan, in regard to which there seems much pleasing excitement. It is cheering to find so dear a friend to Sabbath schools as your Rev. Mr. S—— so much engaged, both with the scholars and teachers. "How beautiful are the feet of them that bring glad tidings! Let all say 'press forward.' [* Divie Bethune, Esq.]

THE VALUE OF THE SOUL.

In a Sermon preached by Rev. Dr. T. C. Henry, before the Synod of South Carolina and Georgia, the object of which is to plead the claims of the American Aborigines, we meet with the following paragraph. Such thoughts are well worthy the consideration of the Teacher in the Sunday School.

"Look at that miserable horde of sufferers! It is not that they are homeless: It is not that the bread of the day is uncertain to its end: It is not that the miserable blanket apologizes for the wretchedness of the wearer: It is not that their woe is for a moment forgotten in the brutalizing cup of intoxication: It is not—but I will not enumerate. These things speak to the humane alone. But it is not because they all exist that we address you now. No: It is because

of the piercing shriek of the immortal soul. "We go down to the grave in darkness and terror; a host of fearful doubts shrouds our eternity: the light that cheers the Christian reaches us not: help, or we perish for ever!" I turn from this appalling scene to ponder its meaning. I scrutinize the character of an undying spirit: its capacities; its destiny. I examine the price of redemption. I see Heaven impoverished to accomplish it. I behold angels wrapt in wonder. What is my conclusion? Were there but *one* immortal soul, the great of the earth might muster their forces; kingdoms exhaust their treasures; science and talent plan and devise, for its salvation: And when all is done, the means were little, compared to the end.

"It is this, brethren—this infinite gain of good, to which we invite you. Thanks be to God, it is practicable to save, not one, but with his blessing, hundreds. And the sacrifice to accomplish such an end is, not that you "sell all"—that you render the offering of the primitive disciples, in captivity and toil, in ignominy, persecution and death."

STRONG ENCOURAGEMENT TO TEACHERS,

IN THE ACCOUNT OF JAMES CHAPPLÉ.

THE following pleasing account surely speaks loudly in favor of Sunday Schools, and is a powerful evidence of their efficiency. The subject of it was but three Sabbaths in attendance, yet we find none of the precious seeds of instruction were lost, but soon sprang up with fruitfulness. It is pleasing to observe how every incident of those three blessed Sabbaths, were noticed and remembered by him. The account is abridged from that published in England:

In the beginning of September, 1821, the teachers of Castle Street Sunday School, (Exeter, England,) called at the house of James Chapple, then nine years old, to solicit from his parents his attendance at the school. His mother was averse to his going. A few days afterwards, a teacher met him in the street, and asked him if he went to Sunday School. The boy said "No;" and asked what he would be taught if he went. Several answers were given: one was, "that he would be taught the way to heaven." A tract was also given him, ("Sin, no Trifle,") which he promised to read. On seeing his mother, it was found, that the other teacher had called. She made many objections; but at last the boy's wishes and the teacher's entreaties prevailed. He was admitted on the 16th of September, and attended in the whole but *three* Sabbaths, when he was taken ill. A short time after, one of the teachers was called to see a little boy, said to be very ill. Her surprise was great, on entering the room, to find it was the child that had been obtained after so many entreaties. He exclaimed, "I am glad to see you, for you told me I should be taught the way to heaven; and shall I go there if I die?" He appeared to have derived considerable instruction from the Catechism, (Watts' First,) and begged the teacher to hear him repeat some of it. He dwelt much on this question, "What must you do for that great God who is so good to you?" and the answer, "I must learn to know him first, and then must do every thing to please him." He made many simple and pleasing remarks on the passage, "Suffer little children to come unto me." He said, several times, "O my head!" and would add, "I had rather die and go to heaven." The teacher wishing to know if this desire originated in a wish merely to be freed from pain, asked, "Would you not sooner live, and have the kindness of your friends, and the instruction of your teachers, and enjoy your health?" He answered with a look, only to be felt—"What! not sooner live and go to heaven?" He appeared so much hurt that the things of this world should be held out to him as an inducement to live, that he did not speak again for some time. After a silence of more than ten minutes, he looked up, and said, "You did not mean what you said, did you?—Would you rather live here to enjoy all these things?" Suitable replies were made, and he then said, "Is there any pain there?—I have asked my mother, and she cannot tell." The teacher said, "There is no pain there, because there is no sin." "O," said the child, "I wish we could go there together, and never leave each other." He several times inquired, "Who informed the teacher he did not go to Sunday School?" The teacher told him, "No one informed me." Then said he, "God must have sent you." He spoke of his catechism, and said, "That tells me I have

been wicked, very wicked, and deserve to be punished forever: and Mr. Griffen told us that wicked children must die and go to hell." He then referred to an address which Mr. Griffen made to the children, in the midst of one of his sermons, on the text, "Ye must be born again." He regretted nearly all of what Mr. Griffen said at that time to the children, and on being asked, "How he felt after that address, he replied, pointing his finger to his breast, "I felt it here, and could not sleep that night for it, and it never has been long out of my mind since." He also referred to a short address given by the superintendent of the school, prior to the dismissal of the child, one Sabbath afternoon. He said, "That impressed his mind very much, and he was determined from that time to pray to God." He then wished the teacher to ask him the question from the Catechism, "Will God forgive your sins if you pray to him?" He then repeated the answer, "I hope he will forgive me for the sake of what Jesus Christ has done, and what he has suffered." He then added, "I had rather die and go to heaven, and shall I see my mother there?" "Yes," the teacher replied, "if she loves and serves God." The answer much affected him. He spoke also of the tract given to him; it seemed to have much impressed his mind. On leaving him, he put out his hand to the teacher, desiring his remembrance to Mr. Griffen, to his teacher, and all the teachers of the school; after which, as his mother states, he took no notice of any thing; but a little before his death he repeated part of the sixth chapter of Mark, and, as if conscious of his approaching dissolution, he said. "Put me in my grave," and expired—his spirit left its habitation of clay, and ascended to the tribunal of Heaven:

————— "The meeting there,
And how he stood before his God,
The day of judgment shall declare."

It is hoped from these facts, that this little boy was led to the school, under the direction of Him in whose hands are all our ways, and who directeth our steps; and the Lord was thus pleased to bring him under the sound of the gospel—the Holy Spirit applied the truths which he heard to his heart, and the same Spirit explained and enforced them on his youthful mind, and prepared him to join that innumerable company which surround the throne of the Eternal, ascribing their salvation to God, through the blood of the LAMB.

 THE BOY AND HIS THRUSH.

A boy, who had been present at a missionary meeting in the north of England, was so deeply impressed by what he had witnessed, that, on the next day, he was overheard addressing himself thus, to a little thrush which he had taught to perch on his finger: "You are a sweet little fellow, and I love you dearly: but, as much as I love, if any body would give me three-pence for you, you should go, and I would give it towards sending the gospel to the heathen."

A minister, who overheard this, was too highly gratified to suffer the poor lad to part with his darling bird, or to deprive him of the pleasure of contributing to the missionary cause; he therefore gave him double the sum he had set upon his thrush.—*Youth's Instructor.*

WITH this number, closes the first volume of the *VISITANT*. Our patrons cannot have regretted more deeply than ourselves, the necessity of our having been compelled, for the last three months, to publish two numbers in one. It arose from the fact of our devoting more time to the work than was originally intended, by which means, we trust, it has been made more useful. Our arrangements for publishing the second volume are such, as that we can, with some degree of confidence, assure our patrons of their having satisfaction. We hope for the continuance of our present patronage, and for the enlargement of our subscription.

